

# CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

"WERE ONCE THESE MAXIMS FIXED,—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

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## EXPOSITORY.

[From the Universalist Expositor.]  
EVANGELICAL CONVERSION.

Under this short title, we mean to comprise repentance, faith, and, in general terms, the entire process by which one becomes a genuine Christian, whether it be called the new birth, regeneration, or by any other name. An extensive subject! and somewhat difficult of exposition; since it is involved in a mass of circumstances numerous and complicate. But to us, nothing in the circle of divinity appears more to need a careful and thorough investigation. Besides its intrinsic importance, as lying at the very root of practical as well as of experimental religion, there is a fact, we think, which imperiously calls for an inquiry into its real character: we mean, the fact that it is widely misapprehended by the larger part of christians in our country.

Conversion, if we mistake not, is commonly represented as an operation on the mind, mysterious and indescribable, out of the regular course of nature, and unlike every other mental exercise in the whole range of human experience. It is said to be a change, not merely of our views, purposes, or dispositions, such as takes place in all other cases, but of our very nature. Even the faith which it requires, is thought to be essentially different from ordinary belief; so that a mere conviction, how deep soever it be, that Jesus Christ is the Son of God, and his doctrine the truth of heaven, is denominated, by way of disparagement, historical or speculative faith, not evangelical. That repentance, too, which forms part of the process in question, is represented as equally peculiar: It is not merely the forsaking of vice, nor the correcting of our moral feelings; it is not the acquiring of virtuous sentiments in any natural way; nor the conforming of our tastes, passions and conduct, to the examples and precepts of Christ, by means of our endeavors and the ordinary blessing of God. All this is dignified as self-righteousness, dead morality, mere human virtue; but genuine conversion is distinguished, it is supposed, by a far more sacred principle of action: supernatural agency working immediately on the heart.

It has also been thought, that while undergoing this mysterious and miraculous operation, one must pass through an extraordinary experience of melancholy, fear, and even despair. He must feel that his nature renders him loathsome in the sight of God. So much is regarded as indispensable. And it is deemed at least desirable, that he should discover that divine justice demands his everlasting damnation; and that he should be seized with apprehensions of being actually condemned to that horrible doom. If he is thought to imagine that there is no possibility of mercy for him, it is pronounced a favorable symptom; if he fancies that the bottomless pit is about to open at his feet, and that he can almost hear the wailings of the damned, the work is thought to be very powerful, and in rapid progress. When he has at length sunk to the lowest depth of despondency, Christ usually puts forth his power, it is supposed, and converts him so instantaneously, as well as so perceptibly, that he can fix on the very hour of his change. He suddenly feels a faith, hope, joy and love, of a kind to him entirely new, with which there has been nothing homogeneous in all his past life.

We have thus attempted a sketch of what is now called conversion. The shades and coloring of the scene may indeed vary considerably in different parts of the country, being sometimes deeper and sometimes lighter, than they are here exhibited. But the general features are still the same; and they are of so remarkable a character, as to be easily enough recognized, under all their changes of complexion. Now, it is apparent from the nature of the case, that there can be no very great difficulty in ascertaining whether the conversion taught in the New Testament was of this peculiar and striking kind; or whether, on the contrary, it was simply a change of belief, feelings and conduct, such as we often experience in other affairs. We say, this question can be determined with the highest degree of moral certainty, by a serious application to the Scriptures; for so largely do they treat on the subject, under so many various aspects do they introduce it, that it is impossible they should have left it in such confusion that we cannot distinguish which of two so different operations they refer to. If to either, we cannot mistake without a most perverse ingenuity. We may be reminded, perhaps, that eminent critics, who must be supposed to have studied the Bible with care, have yet been unable to agree on the point. We may be told, too, of many dark texts relating to it, which are susceptible of a plausible construction in favor of either side, just as the interpreter is disposed. All this, we grant, is true, if those texts be taken independently of their connexions, and then subjected to the powerful alembic of hypercriticism. We propose a course which is liable to very little danger from this quarter, and

which will avoid most of the uncertainty as well as difficulty there encountered: a course suggested by the following considerations:

1. The four Gospels and the book of Acts abound in simple historical accounts of conversions. At the same time that these books are, professedly, memoirs of the public ministry of Christ and his apostles, they are also narratives, more or less peculiar, of the conviction, repentance and faith of such as were converted by the labors of our Saviour and his inspired followers. Here we find the addresses, both public and private, incidental and formal, by which the change in question was produced. Here we find, in several cases, the process marked out at full length. We see it just as it occurred, without the trouble of studying it through the more indistinct medium of abstract definitions.

2. If these conversions were the same with the modern, such narratives must of course betray the distinguishing and well known characteristics. In that case, we shall generally find, for instance, that the converts felt, during the process, a new and peculiar distress of mind; and that it arose from a sense of their corruptness by nature, and of their exposure to everlasting torment. We shall find some traces of their vain endeavors to reconcile themselves to their offended God; and of their giving themselves up at length, in despair, to the immediate and supernatural interference of the Almighty. In the several notices of the means and methods by which their faith was produced, we shall see that it did not stop at mere belief, how strong soever; but that it went on to something far more extraordinary, though not yet intelligibly described. Their repentance will appear as pointedly distinguished, as it is in modern experience, both from reformation of the natural kind, and from the renunciation of one religion and the embracing of another.

3. But if, on the contrary, those conversions consisted only in a persuasion of the truth of Christianity, and in a resolution to conform to its precepts, the several accounts will thus exhibit them, without any of the distinguishing characteristics of the other process.

In one word, it is manifest that whatsoever these original narratives show conversion to have been, such it actually was, as matter of fact. It did, in reality, consist of the particulars which we shall find here stated; and it was effected in the manner here described. All the incidental allusions to the operation, scattered through various parts of the Scriptures, ought, in justice, to be understood agreeably with this authoritative standard, just as phraseology, in every other subject, should be interpreted according to the facts to which it belongs, where these are known. We propose, therefore, to lay our present subject before the reader, by means of the history of conversions, as it stands in the New Testament; taking into view, as we proceed, the circumstances, the events, and the preaching or addresses, which co-operated to the result. In order to afford occasional relief, in a long article, we will divide the continuous narrative into three periods. Beginning with the introduction of the gospel, there are

First: The ministry of John the Baptist, before the public appearance of Christ;

Second: The personal ministry of Christ; and

Third: The ministry of the apostles subsequently to Christ's ascension.

These three periods, let it be observed, cover the whole ground, and embrace the entire subject, so far as it regards the matter of historical fact. Having exhibited this, we may afterwards adduce some relative observations from the Epistles, and explain certain forms of expression, which occur in that part of the New Testament.

1. Scriptural accounts of the Repentance occasioned by John the Baptist's Ministry, before Christ began to preach.

When John made his public appearance, there was, it is well known, an old and deeply venerated system of religion established throughout all Judea, founded partly on the law of Moses, and partly on the traditions of the elders. It was in the full tide of successful operation. Each city, each village, was furnished with its synagogue, where the solemnities of worship were regularly attended, and where the old Testament was read and expounded 'every sabbath day,' under the superintendence of the doctors of the law, and of other persons appointed and trained to the service. To these officers of religion, the greatest respect was apparently paid, and their instructions were generally deemed sacred. But the duties they enjoined were altogether defective, often frivolous, and sometimes perverse; consisting in sanctimonious gloom, abstinence, ritual observances, and a morose zeal, rather than in virtuous affections and conduct. The circumstance of their being the covenant people of God, as descendants of Abraham, filled their hearts with spiritual pride, and led them to suppose that they were exclusively the favorites of heaven. We must not forget, however, that the community was divided into two general classes, the professedly religious, and the sinners, so called; and that

of the former there were different sects, of whom the Pharisees and the Sadducees were the principal.

It was in such a state of society, that the forerunner of Christ began his public ministry. Amid the wilderness of Judea, and throughout the country around Jordan, he declared himself the herald, spoken of in ancient prophecy, who was to 'prepare the way of the Lord, and make his paths straight.' Announcing the near approach of their long expected Messiah, he called on the people 'saying, Repent ye; for the kingdom of heaven is at hand.' The consequence was, that 'then went out to him Jerusalem and all Judea, and the region round about Jordan, and were baptized of him in Jordan, confessing their sins.'—These were probably the common people, who were not distinguished professors of the popular religion: a class which is generally the first to seek the preachers of a new doctrine. But so great did the public excitement become, that even the Pharisees and Sadducees went forth, at length, to hear him. And 'when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?' that is, from the terrible judgment about to fall on your land; as, we think, most of the approved commentators,\* of every creed, apply this expression. 'Bring forth, therefore, fruits meet for repentance; and think not to say within yourselves, We have Abraham to our father; for I say unto you, that God is able of these stones to raise up children unto Abraham. And now, also, the axe is laid unto the root of the trees, every tree, therefore, which bringeth not forth good fruit, is hewn down and cast into the fire;' signifying, by this figure, that the process was already begun, by which the impenitent devotees of a false and worthless religion should be brought down from their proud height, and consumed.

But what was the character of the repentance urged upon them? In what did it consist? What were they required to do? Was it, to feel their lost and ruined estate by nature, to despair of working their own reformation, and to throw themselves on the miraculous interposition of heaven? Let the sacred narrative furnish the important answer. Following the words last quoted, are these: 'And the people asked him, saying, What shall we do then? He answered and said unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise. Then came also publicans [a class of men notorious for their frauds in collecting the public taxes,] to be baptized, and said unto him, Master, what shall we do? And he said unto them, Exact no more than that which is appointed you.—And the soldiers, [belonging to a standing army, whose peculiar vices have been the same in all ages]—the soldiers likewise demanded of him, saying, and what shall we do? And he said unto them, Do violence to no man; neither accuse any falsely; and be content with your wages.'† Such was the kind of repentance taught by John the Baptist. Of the Pharisees and Sadducees, it must be remembered, he had before required that they should no longer trust in their relation to Abraham; because this reliance was, at once, the cause of much of their spiritual pride, and the occasion of their resting satisfied with themselves in their corruptness. Of them and of the indiscriminate multitude at large, he demanded acts of kindness and generosity, one to another. These several distinct classes of people, he separately instructed to avoid those vices to which they were peculiarly accustomed, or by their course of life exposed. And here he stopped. Though they, with great ingenuity, asked his explicit directions, he went no further, not even to an intimation of their ruined state by nature, nor of their inability to reform themselves. This, then, was not the sort of repentance preached at the present day, and arrogantly denominated evangelical; it was what is now called a merely natural and ordinary change.

What, too, were the leading motives, by which this reformation was urged? What reasons were alleged to move the people to work? No other appears to have been generally employed, than the assurance that the kingdom of heaven, or the expected reign of their Messiah, approached: 'In those days, came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye; for, the kingdom of heaven is at hand.' The dispensation, so long desired, was about to begin; a new system of religion, pure and perfect, was about to descend from heaven to earth, and to supersede the old and corrupt. A general reformation was, of course, necessary, both in the established

\* Dr. Lightfoot, (Harmony of the Evangelists, Sect. ix. on Matt. iii. 7.) Hammond, (Paraphrase and Annotations on the New Test. in codem loco,) B. P. Pearce, (Commentary on the four evangelists, in loco,) Dr. Gill, (Exposition of the Old and New Test. in loco,) Dr. Campbell, (Four Gospels, Translation, and notes, in loco,) and not to mention others. Dr. A. Clarke, (Commentary on the New Test. in loco,) think 'the fall on the Jewish nation, the judgments about to befall it, or the coming of the Messiah, the great allusion to eternal torment. Even Dr. Scott, the profligate of Orthodoxy, admits that such was its immediate reference, though he asserts that it had a further allusion to eternal torment. See his family Bible on Matt. iii. 8, 12, &c.

† Compare the account of John the Baptist's ministry, in Matt. iii. and Luke iii.

church, and among the more undisciplined mass of the community, in order to prepare them for the momentous change; just as a thorough reform of our laws, institutions and of all our political feelings, manners and habits, would be required by a complete revolution of our civil government. Having enjoined this preparation, he proceeded to warn the people of those judgments on the unreformed, that were to be executed under the approaching administration of the mightier than he: 'whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.\* And such a result, it is well known, actually followed Christ's ministry, before the close of that generation.

We have now arrived at the end of the first period mentioned; and have seen what was the character of repentance, and what were the considerations on which it was urged, under the preaching of John the Baptist.

II. History of Conversions during the personal Ministry of Christ.

As the limits of this article do not allow us to quote all the instances recorded of conversion, we shall select those which are the most instructive: those in which the character of the work is clearly pointed out, either by the particularity of the description, or by circumstances connected with them.

1. Immediately, it seems, on his appearance as a public teacher, our Saviour, found two disciples in Simon Peter, and Andrew. St. Matthew and St. Mark inform us, that 'Jesus walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea; for they were fishers. And he saith unto them, Follow me; and I will make you fishers of men. And straightway, they left their nets, and followed him.'—Matt. iv. 18-20. Mark i. 16-18. But John mentions a circumstance which occurred probably at an earlier period, and which accounts for the readiness with which Simon and Andrew obeyed. They had been disciples of John the Baptist; and of him they had learned, in the following manner that Jesus was the Messiah: Andrew and another disciple were standing with John, when their master looking on Jesus as he walked, said, Behold the Lamb of God! [by which title he had, before, intimated that he meant the Messiah,] and he that heareth him speak, and they followed, and saith unto them, What seek ye?—They said unto him, Rabbi (which is to say, being interpreted, Master,) where dwellest thou? He saith unto them, come and see. They came, and saw where he dwelt, and abode with him that day: for it was about the tenth hour.—One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him, We have found the Messiah; which is, being interpreted, the Christ. And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon, the son of Jona; thou shalt be called Cephas, which is, by interpretation, a stone.—John i. 35, 42, compared with verses 29, 30. Thus instructed that Jesus was the Messiah, they afterwards, as St. Matthew and St. Mark relate, followed him instantly at his bidding. Such is the entire account of their conversion to discipleship. It is plain that their faith was simply belief, on the authority of John the Baptist, and from what they themselves saw, that Jesus was the looked for messenger of God.

2. Two other conversions, of a similar character, are related by St. John, in the words immediately succeeding the passage just quoted: 'The day following, Jesus would go forth into Galilee; and findeth Philip, and saith unto him, Follow me. Now Philip, was of Bethsaida, the city of Andrew and Peter. Philip findeth Nathaniel, and saith unto him, We have found him of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph. And Nathaniel saith unto him, Can any good thing come out of Nazareth? Philip saith unto him, Come and see. Jesus saw Nathaniel coming to him, and saith to him, Behold an Israelite indeed, in whom is no guile! Nathaniel saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee. Nathaniel answered and said unto him, Rabbi, thou art the Son of God, thou art the king of Israel. Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? Thou shalt see greater things than these.' John i. 43-50. On what ground, let us ask, did Nathaniel believe? On the force of some circumstance relating to Christ's knowing him without an introduction, and assuring him that he saw him under the fig tree; though he may

\* I am aware that this expression is often referred to a separation in the future world. But the tenor of language shows plainly enough that John alluded to a retribution which should be realized under Christ's ministry, not long after its commencement: 'he that cometh after me, is mightier than I, . . . whose fan is in his hand, and he will thoroughly purge his floor; &c.; that is, he comes with his fan in his hand, prepared for this work; and on his coming, he will immediately set about it. Most commentators apply the passage as above.

already have been somewhat favorably disposed, by the mere authority of Philip's testimony. Again: what did he believe? That Jesus was the Son of God, the king of Israel: terms then understood to be synonymous with that of Messiah. Such was his faith, and such the way in which it was produced; yet, altogether insufficient as it would now be thought, it seems to have found a welcome acceptance with Christ. And his conversion, though accomplished without even one of the distinguishing characteristics of the modern, was manifestly approved. He was probably present, three days afterwards, when Christ turned water into wine, at the festivities of a marriage in Cana: 'This beginning of miracles,' says the evangelist, 'did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.' John ii. 1-11; the miracle confirmed their faith, as it naturally would, in the divine authority of their master.

3. A few days later, he went up to Jerusalem, at the passover, and found in the temple those that sold oxen, and sheep, and doves, and the changers of money, sitting. And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changer's money; and overthrew the tables; and said unto them that sold doves, Take these things hence! make not my Father's house an house of merchandise.† After this exertion of authority, which must have fixed universal attention, it appears that he wrought miracles there; for we are told that, on this occasion, 'in the feast day, many believed in his name, when they saw the miracles which he did.' John ii. 14-23. The wonderful success with which he achieved the reformation of a scandalous abuse, and the following manifestations of a divine power, were, to them, satisfactory proof that he was the messenger of God. No illustration is needed to show what was the nature of a faith produced by such evidence and demonstrations.

4. It seems to have been at this period, that Nicodemus 'came to Jesus by night,' John iii. 1-21; and since the conversion which occurred in that interview, is quoted, more frequently perhaps than any other passage, in countenance of the modern kind of conversion, we will here pause, and consider it. Nicodemus professed his conviction that Jesus was 'a teacher come from God; and yet, Christ, according to him, was not sufficient qualification for the kingdom of God. He told him still that he 'must be born again;' a phrase, it is asserted which meant nothing less than a change of nature, in the modern acceptance of this term. And this proves, it is contended, that Christ would not accept such faith as was only of a historical kind; and that he imperiously insisted on a supernatural conversion.

But let us look more carefully at this case. What was apparently the state of mind in which Nicodemus, a patron of the popular religion, a Pharisee, a ruler of the Jews, approached our Saviour? The wonders he had seen, impelled him, indeed, to the conclusion that Jesus was 'a teacher come from God;' but then, he seems to have wanted honesty or fortitude to act according to his conviction, and to declare it before the world. The reason why his faith was not accepted, may be found, not in its historical character, but in the dissimulation of the man. He held the truth in righteousness. His unworthy concealment, and the secrecy of his visit at the hour of darkness, were doubtless alluded to, in the severe rebuke with which Jesus closed his address to him: 'Every one that doeth evil, hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth, cometh to the light, that his deeds may be made manifest, that they are wrought in God.' ver. 20, 21. Impressed though he was by the miracles he had witnessed, it is yet probable that his conviction was not very decided; and that he was embarrassed by Christ's lowly condition, so different from that in which the Messiah was expected to appear. Where was his kingdom, so glorious in prophecy? Where, his unrivalled splendor? He saw none. That such difficulties should arise to distract his faith, was perfectly natural from all the prejudices of his education; and that they did actually thus perplex him, may be inferred from the opening of Christ's reply, of which the first words were, 'Verily, verily, I say unto you, except a man be born again, he cannot see the kingdom of God;' or kingdom of the Messiah: terms then used as synonymous. A change, both of views and of inclination, was certainly necessary to their discovering that spiritual kingdom which the Jews had wholly mistaken, and which they had longed for, in the supposition only that it was worldly and Pharisaical. It was necessary that they should 'be born of water and of the spirit;' that they should be purified, as with water, from the sordidness of their affections, and be imbued with the spirit, for all their expectations and fond hopes were earthly. They looked for a pompous prince, and a splendid earthly empire, in which their own kind of religion should be honored beyond all example, and their superior righteousness procure them seats of distinction. No marvel, therefore, that they 'must be



born again; when, as Christ apprized Nicodemus, "as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish, but have everlasting life." John iii. 14, 15. It was a suffering, and finally a crucified Messiah, and not the gorgeous pageant of their imagination, whom they were to receive.

Why it should be thought that the phrase 'born again,' must of course mean a supernatural change, we cannot conceive, unless it be from the blind influence of long continued habit. Did we interpret it literally, as Nicodemus seemed disposed to do, then we should indeed conclude that it implied a miracle; but when used figuratively, as all believe it is here, what discoverable characteristic has it, to fix its reference to so singular a process as conversion is now represented? There is nothing in the expression itself to denote such a change, rather than any other; and it is plain that the surer way to understand its meaning, is, by recurring to the reality itself, as set forth in the simple historical accounts. To these, we now return.

5. The next conversions mentioned, are very circumstantially related. Not long, probably, after the interview with Nicodemus, Christ returned from Judea towards Galilee. Fatigued with his journey, he stopped to rest at Jacob's well; when a woman from the neighboring city of Samaria, came to draw water. With her he entered into conversation; and having occasion to say, 'Go, call thy husband, and come hither,' the woman answered and said, 'I have no husband. Jesus said unto her, Thou hast well said, I have no husband; for thou hast had five husbands, and he whom thou now hast, is not thy husband: in that saidst thou truly. The woman saith unto him, Sir, I perceive thou art a prophet. Whereupon, she proposed the noted question in dispute between the Jews and the Samaritans, Which was the proper place of worship, Jerusalem, or Mount Gerazim? Jesus told her that the place was matter of indifference; and that a worship purely spiritual was about to supersede the former and local. Then 'the woman saith unto him, I know that Messiah cometh, which is called Christ; when he is come, he will tell us all things. Jesus saith unto her, I that speak unto thee, am he. . . . The woman then left her water pot, and went her way into the city, and saith to the men, Come, see a man which told me all things that I ever did: is not this the Christ? Then they went out of the city and came unto him. . . . And many of the Samaritans of that city believed on him, for the saying of the woman which testified, He told me all that ever I did. So when the Samaritans were come unto him, they besought him that he would tarry with them. And he abode there two days. And many believed on him there. Now we believe, not because of thy saying, for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.' John iv. 3-42. Let the reader compare these conversions, and the ground on which they were effected, with the description we gave of the modern, in the beginning of this article.

6. Pursuing his journey into Galilee, Jesus arrived, at last, in Cana, where he had turned water into wine. Hither a certain nobleman, who had heard of his arrival, came from Capernaum, about twenty miles distant, and requested that he would go and heal his son, then at the point of death. 'Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was going down, his servants met him, and told him, saying, Thy son liveth. Then inquired he of them the hour when he began to amend: and they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour in which Jesus said unto him, Thy son liveth. And himself believed, and his whole house.' John iv. 46-53.

7. Soon afterwards, it seems, Christ entered into Capernaum; when a centurion of the place, who was beloved of the Jews, and had built them a synagogue, sent elders, requesting him to come and heal a favorite servant who was ready to die. 'Then Jesus went with them; and when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself; for I am not worthy that thou shouldst enter under my roof. Wherefore neither thought I myself worthy to come unto thee; but say in a word, and my servant shall be healed. For I also am a man set under authority, having under me soldiers; and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. When Jesus heard these things, he marvelled at him, and turned him about and said unto the people that followed him, I have not found so great faith, no, not in Israel.' What was this so great faith? A full confidence in the divine authority and power of Jesus; but a confidence merely natural, such as he entertained in his own ability to command his soldiers and servants. Since he judged it unnecessary, in order to effect the cure, that Christ should come to his house, it is probable that his faith had been established or confirmed by the miracle lately wrought, in like circumstances on his neighbor, the nobleman's son.

\* Luke viii. 1-9. I follow the most approved harmonists in the chronological arrangement.

To be continued.

In Spain nothing has been done except to begin and abandon the canal of Arragon.

## THE INTELLIGENCER.

—And Truth diffuse her radiance from the Press.

GARDINER, FRIDAY, AUGUST 19.

### MAINE WESLEYAN SEMINARY.

We have received a communication on the subject of this school and the efforts that are now being made by an Agent, Rev. Mr. Baker, to obtain subscriptions for the benefit of its funds. Owing partly to a want of room, and some traits in the style of the article, we have concluded not to insert it at length, but to express our ideas on the subject editorially.

Mr. B. we understand, is visiting most of our towns soliciting subscriptions from all sects for the benefit of that school, protesting that the Seminary is not sectarian. How far any thing sectarian may appear in the mere business of instructing, we are not able to say; but if it be not sectarian in its general character, and designed to promote the interests of the Methodist sect, as a sect, there are several questions to which we should like to see answers consistent with Mr. B.'s protestations. If the Institution is not a Methodist Institution, there being nothing sectarian about it, why is it called the *Wesleyan Seminary*? Has it no relation to its patron saint? Is it common to call any thing not sectarian, *Calvinistic*? *Wesleyan*? *Winchesterian*? *Johannine*? But again. If it be not sectarian, how does it happen that the *Methodists* have the exclusive control of it? Was this all accidental? If so, it appears like what we used to hear of in our juvenile days, "an accident done intentionally." From whom did Mr. Baker receive his agency? Was it not from the Maine Conference of Methodists which met in Hallowell last June? How comes the Methodist Conference by the right to appoint Agents for an anti-sectarian Institution? And what is Mr. Baker—a Unitarian? no; a Baptist? no; a Universalist? no; a Congregationalist? no; a Methodist? ay—a Methodist dyed in the wool. A Methodist layman? no—a Methodist minister, of great zeal in inculcating the peculiar doctrines, and promoting the sectarian interests of the Methodist church.

If, with such facts as these before him, the discerning reader can believe that there is nothing sectarian about the *Maine Wesleyan Seminary*—an Institution got up and exclusively governed by Methodists, all we have to say is his belief is, a very easy one.

But if Mr. B. has no idea of benefiting his sect by building up that school, and is so very disinterested as to solicit subscriptions for an Institution in which his denomination has no more interest than any other, would he not be willing to accept an agency for any other Seminary—not sectarian—and exert himself as much in its behalf as for the *Wesleyan*? Perhaps, then, he would consent to take papers for the *Westbrook Seminary*. In his visits among Universalists, who now we suppose are somewhat slow to patronize the Wesleyan School, he might properly succeed in procuring liberal contributions in aid of the "great cause of education." What could not be obtained for the first might be for the second; and thus he would do, what we suppose his professed desire is, still more good. That he now goes amongst Universalists we make no doubt. But last Sunday the Editor of this paper preached in Bowdoinham, he received a respectful note from Mr. Baker, requesting him to read a written invitation to his congregation to meet him, "briefly setting forth the importance and value of the Readfield Seminary. Being willing to do any decent man a favor, we read the notice from the desk; querying within ourselves thus: Suppose a Universalist preacher, travelling as Agent for the Westbrook Seminary, should request Methodist ministers to read to their people a complimentary notice of that Institution, and request them to meet him at a certain place at a designated time, to hear the claims of this Seminary set forth and to contribute towards building it up—would they, in turn, perform the act which was requested of us? We knew they would not. However, we do not hold to rendering evil for evil, but contrawise—good; and so we very cordially gave notice.—How many attended, and what success he met with, we are not apprized. But as the thing seemed to be pretty well understood in Bowdoinham, we suspect he did not obtain very great contributions from Universalists.

We have no hostility to the Readfield School. We do not indeed, believe that, it is entitled to much public confidence in a literary point of view; but if the Methodists want a school—and we do suspect they need the benefits of one—we are very willing they should have one. Only let them support their own Institutions and not call on others to contribute with the pen that there is nothing sectarian about it.

The Legislature last winter, refusing every other literary Institution, gave this concern two thousand dollars. We believe that by the Act the same sum is to be granted from the Treasury for several successive years. Thus enriched and thus distinguished, why is this special effort now made to beg money out of private individuals? We have never felt satisfied with the doings of the last Legislature on this point. Why this partiality and favoritism were practiced has never been explained. We can account for it on no other principle than to consider it a bargain for Methodist votes at our elections. Such a traffic is contemptible in the extreme.

### A CONSISTENT COURSE.

The orthodox are consistent and deserving commendation in one thing. They never help to build up the cause of their opponents. They carefully husband their own strength, and spend it for their own advantage. Who ever heard of orthodox men helping to support Universalist preachers, Universalist Seminaries and Schools, or Universalist publications? Such a thing was never heard of. In this thing they are consistent. No one can rationally blame them.—And it is by holding on to their own side, and never aiding their opponents, that they have been able to settle their preachers in all parts of the country.—They manifest a respect for and confidence in their own system, which it would be well if liberal Christians would imitate. Universalists have been too much in the practice of emptying their pockets into orthodox purses;—some do this to the almost total neglect of their own side. Such conduct we do regard as an inconsistency. We hazard little in saying, that liberal Christians will never command a just standing and influence in Society, until they act, in these matters at least, on the exclusive system; until they respect their own cause more and cease aiding to build up an opposite sect. They ought to unite and rally to a man; evincing their attachment to the cause of truth by maintaining their own side and withholding their aid from others. Let them do this, and the Unitarian establishments would soon pine away and die. For it

is a fact, which we suppose few will dispute, that the largest part of the funds they hold and the power they command, is derived from persons who do not believe in their system. Miserable inconsistency! "Brethren, these things ought not to be."

God will the salvation of all men; Christ died to save all men; Christians pray and toil for the salvation of all men. Indeed, we know of none who oppose this "Common Salvation," but the father of evil and those who are guided by his spirit. Well may he rage against the idea, that "death and he that hath the power of death, that is the devil, shall be destroyed." But it is astonishing that any professing Christians should unite with his rage and railing. If the will of God, the labors of Christ and the prayers of all saints are to be disappointed—frustrated at last—God, in mercy tell us, what can we believe? what can we depend upon?

We unite emphatically in the reasonable remarks of a correspondent in another column under the signature of a Universalist. We can never agree to any amalgamation where a sacrifice of principle is required to effect it. Let "every tub stand on its own bottom." We have, in several instances known Universalists to be beguiled as set forth in the article. They have found out, however, ere long that their bargain was an unequal and a bitter one.

### NOTICE.

The Penobscot Association of Universalists will be convened in Charlestown, on the 28th and 29th of September next. It is specially desirable, on account of business that will come before the Council, that every Society be fully and punctually represented.

We hope to be cheered and strengthened by the presence and counsels of all our western brethren, who can possibly attend.

AMOS A. RICHARDS, } Committee.  
GEO. CAMPBELL, }  
July 29, 1831.

### ORIGINAL COMMUNICATIONS.

[For the Christian Intelligencer.]

### MATERIALISM AND SPIRITUALITY.

NO. 5.

The most plausible argument offered against the immortality of mind by the materialist is, that its vigor depends upon the health of the body. That in childhood it is infantile, vigorous in mature life and health, and that it decays with the body, in age or sickness; and hence the inference that it becomes extinct at death.—But this is drawing a very bold inference, even admitting the premises to be true. All the inference that could be consistently drawn from them is that a healthy and well developed physical organization is favorable to the development of intellect; it can afford no proof that it becomes extinct at death. But we deny the premises. A healthy and well conditioned body is often necessary to support the labor of the mind, and to carry its designs into execution, but it is not true that a healthy and well organized body will always produce the soundest and most vigorous mind, which ought invariably to be the result, were the principles of the materialists philosophically true. But it is often true that we find the strongest and most vigorous minds in bodies ill calculated for muscular effort. And numerous are the anecdotes of the surprise manifested by the vulgar, at the mean personal appearance of the greatest men, both of antiquity and of modern times. Ignorance and materialism both seem disposed to judge of mental ability, by the feet and inches which a man stands in his shoes, and the capacity of the stomach to hold food. It is true that we often see the mind enfeebled by age, or sickness, but we often see it triumphing over both. And I believe we may always detect a great mind, even amidst the ruins of its earthly tabernacle. It will betray itself by an occasional flush, showing that the mind is still there, though it has lost its communication with the outer world by the derangement of the necessary organs.

We are not disposed to deny, as the materialist would make the world believe, that intellect, mind, or soul is the result of life and organization, i. e. that life and organization are the *modus operandi* by which God creates the soul. Nor would we affirm as the materialist would palm upon us, that the soul is *superadded* in the sense which he would have us understand, to give a color to his own argument. If the word be used by immaterialists, it is used to designate faculties which are possessed by men, that are not common to the mere animal creation. But even the materialist must admit, that let life and soul be what they will, they are and must be spiritual or immortal; and that the *body* is the mere machinery by which they act. And it may be necessary, or at least, the best plan, that in this material world, the arm should be so constructed as to enable the mind to raise a weight, or to command any other action; though it is evident that the mind can will more than the arm can perform. And it may have been found necessary thus to limit the operation of mind by the weakness of the body in this infantile and unexperienced stage of existence. It might otherwise seek to mount the car of Phœbus and burn the world.

But still its capacities are such that it breaks over these boundaries, and arms itself for mischief in a thousand ways; and doubles and quadruples the power of rational organization to save bodily labor, and gratify its avarice, its pride, its vanity and its ambition. And in its labors, it has shown us what is not very consistent with materialism, that *power is not gained by density of matter*, but that it is increased the more that matter is etherialized and made to assume a kind of spirituality. To save labor to the body and gratify itself, mind has learned to convert water into steam, so that a body of it which could hardly have carried a child's water wheel, will propel a vessel across the Atlantic, or move a vast body of machinery.

To gratify its ambition, or satisfy its revenge, it has discovered that by etherializing a certain combination of matter, it can imitate the thunder of the Almighty and spread ruin and desolation over the face of the earth.

What is more etherial than electricity? and yet the thunder which man would imitate in the work of destruction, has a power which it defies and matter to equal. Caloric, the principle of heat, or as some philosophers would call it, the *matter of heat*, is equally powerful and irresistible, and yet it does not owe its power to density of matter. Do we look for velocity? What is more etherial and still so swift as light? And yet light is not dense matter, if it can properly be called matter at all. Do we look for intelligence and life combined with spiritual organization? The angels are such, for "God maketh his angels spirits and his messengers a flame of fire." And if any of our readers are so far gone in materialism as to disbelieve their existence\* still we refer to God, a spirit in which immortal life, infinite wisdom and almighty power are blended.

We observed that in this state, it might be necessary that mind should be sacrificed to material organization and depend upon it for action. But still material organization does not seem to be absolutely necessary in a broader view of the subject. That mind can act without the levers and pulleys of a material body, without material organization, is evident from the operations of the eternal mind of all, "who said, let there be light and there was light;" who "spoke and it was done, who commanded and it stood fast." It is also evident from the miracles of Jesus Christ, who spake the word, and the sick were healed, the lame walked, the blind saw, the ears of the deaf were opened, and the dead were raised to life again.

We are aware of the disposition of the materialist to reject the evidence of miracles, not because they are unreasonable, but because they are opposed to his system; as being admitted they prove that mind can act independent of rational organization. And it is from this cause that they oppose the science of geology to the creation of the world, on its restoration from chaos by Almighty power, and contend that even man, in common with all animated nature, sprang spontaneously from the earth, or that he was produced by the amorous dalliance of the god of day with the rich mud of the Egyptian Nile. This accounts for the disposition of the English Unitarians who are all materialists, to skip as lightly as possible over the miraculous evidence of the divine mission of Jesus, and to adapt strange rules of exposition where they cannot cut it off by doubts of its authenticity; rules which have been thoughtlessly adopted by the Unitarians in this country who are not materialists and to whom they are worse than useless.

### ANTI-MATERIALIST.

\*We can only account for the disposition of the materialist to deny the existence of angels, upon the principle that he is determined to support his theory even by undermining the throne of God if it cannot be done without. God may make agents of the blind powers of nature, but in all cases where intelligence can be united, and happiness thus bestowed, we see it done from man to the oyster, and to limit the Almighty to this combination in material forms is presumption.

As an evidence of the tendency of materialism to absolute atheism, a point on which we have frequently insisted, we could not avoid noticing one or two paragraphs in the late numbers of "Medicus" which have appeared in the *Intelligencer*—not that we believe the writer to be such, but that he has unwittingly been disposed to follow his premises to their natural and legitimate conclusion. "Of its [the principle of life] nature or essence we know nothing (but from its effects). It can exist without mind, but we have no evidence that mind can exist only by its influence. It is therefore antecedent to all intellectual phenomena. It has already been remarked that we know nothing of mind except in connexion with life and organization. It becomes manifest to us in no other way." (1)

Was the principle of life antecedent to the existence of God? Paul tells us that by the things that are made we learn the eternal power and godhead of the Almighty; but we cannot infer that he is an organized being, nor when we see the works of the eternal mind, above, beneath and around us, can we say with our eyes open, and in a state of sanity that "we know nothing of mind except in connexion with organization!" (2)

(1) Medicus, No. 6.

[For the Christian Intelligencer.]

### REPLY TO G. C.

DEAR BROTHER—An apology is due to you as well as to those who may read our communications, for not having answered your last before this. I had been absent from home, and did not see the *Intelligencer* which contained your letter for some time, and I have had no opportunity to reply to it till now; and having a few moments of leisure at this time, I shall devote them to the subject at issue.

1. Then, you say I misunderstood the spirit of your question. I respect you for your charity, in saying that I misunderstood. It is sometimes the case you know, that brothers make a free use of the word *misrepresentation*, which in my ear does not sound so well, and under my eye does not appear so well. However, I really thought that I understood your question, and it is certain that you have employed different language in stating it a second time, which, in my judgment, changes the question from what it was before, if it does not change your meaning. In your second you argue that the man who abuses his talents and privileges, who becomes enervated by vice, and who dies in such a state, will not wake up in eternity with his mind so much improved, with so great a capacity and power, as another who has had equal talents and privileges. Here you speak of *mind* as though it were never to be separated from the body! Vice debilitates the body in the first place, and secondly the mind, they being here connected. When the mind is freed from the body, I conclude it will no longer be enfeebled by it, nor lessened in the scale of being in any sense whatever. But here you will bring up the subject of identity again, and it is necessary that we should here understand each other upon this topic. Let me ask you what you un-

derstand by identity? and what you intend to prove by your argument upon it? You certainly contend that the man who has become enfeebled in his mind or intellect by vice, and dies in such a state, will also be enfeebled in eternity, i. e. in comparison with others; and yet you say you do not, and do not contend for the same state of mind in eternity, but the same mind. In this the way you go to work to prove that those who are enfeebled by vice in this world and die so, will also be enfeebled in comparison with others in another world. If you do not contend for the same state of mind in eternity, why do you yet contend for the distinction in eternity which you certainly do contend for? That mind which is here improved, is in an improved state—and that mind which is debased and enervated by vice, is in a different state. Now as you contend that that mind which is improved will retain its superiority over the other to all eternity, you evidently contend for something more than identity.—Identity means sameness; and you must admit that your mind is the same mind, whether it be improved by virtue and knowledge, or debased by ignorance and vice. And if you did not mean to support your speculative notion of future distinctions by arguing upon identity, why did you thus introduce it immediately after having given your opinion of those distinctions? You gave your opinion of those future distinctions, and then added: "For I conclude that I shall have the same mind in eternity that I have here." Hence it is evident that you drew the above conclusion because you believed men would retain their identity in another world, or else you was quite unfortunate in the use of language. From what has been observed on the subject of identity, it appears that you cannot use it to support the position which you take.

2. You contend that the doctrine of endless misery was not inculcated in your first communication. And if you are correct, my intellect must have been really dull, my imagination fruitful, or I should have understood you better. Suffer me to examine the subject again. Did you not then, and do you not still contend that "the vicious will be eternal losers by their sins"? That they will be eternally lowered in the scale of being? You did. And then, in your 2d, in order to get rid of the consequence, you ask, "Is there no difference between an inferior intellect and a miserable soul?" You infer here allow me the Yankee privilege to interrogate. If as you say, the vicious are to be eternally lowered in the scale of being—if they are to be eternal losers by their sins, will the knowledge of their follies give them pain? Will not such reflections and such knowledge torment their minds as often as they occur? We cannot resist the conclusion. Will the period ever come in which they will cease to have such knowledge and such reflections? You cannot say that it will. How then can you deny that your first communication inculcated the doctrine of endless misery? I did not say that you taught the doctrine of positive endless misery without any happiness at all. I said your endless misery was milder than that of others. I said you had modified them, and combined them, and this I still say. Again you say in your 2d, that you do not believe the minds of any will ever arrive at complete perfection; but you say you contend that every mind of the human family is made capable of infinite progression. Well; you have a right to believe this, as many others believed before you; but for one, I had rather see your belief, or any other man's belief supported by sound argument or scripture, than to see or hear them simply asserted.

3. You think your views of future rewards do not allow of boasting more than present distinctions do. To this I reply, that present distinctions do admit of boasting; especially when men suppose themselves to be very great and good in, and of themselves. If God has given one man a better disposition than another, the man who possesses the good disposition has nothing to boast of; but if he, with equal disposition, with equal education, and placed in equal circumstances, having no more power, moral, spiritual, or physical, than the other, does better than the other, then he has something to boast of, and something to be rewarded for. This is the ground I take, which you are at liberty to disprove if you can. You admit that Paul and his brethren obtained their pre-eminence over the other Jews by the favor of God. They had then, nothing of which they could boast. But still your theory teaches us, as I understand it, that God took Paul and others in the midst of their wickedness, that he instructed them, set them in the path of obedience and happiness, gave them a disposition to continue therein, and then resolved to give them superiority over others through their obedience, to all eternity! Still you say you have not forgotten that it is God who worketh in great and good men both to will and to do, according to his pleasure; but you say that Paul commanded them to work in whom he told it was God who wrought in them, &c. and that their agency would not be suspended by the working power of God. I would ask what any man's agency is but the gift of God, and what any man's power which is employed in doing good, is but the working power of God. You say you know not how I understand the command of St. Paul, where he says, "work out your own salvation with fear and trembling; for it is God who worketh in you," &c. I will inform then. I understand it as it is written. God wrought in them a will to do good, and by them, he wrought out his purposes with respect to preaching and establishing the gospel in that age.







## POETRY.

The following PSALM, written for the occasion by the Hon. John Q. Adams, was sung at the celebration in Quincy on the 4th July.

Sing to the Lord, a song of Praise,  
Assemble, ye who love his name;  
Let congregated millions raise  
Triumphant Glory's loud acclaim.  
From Earth's remotest regions come;  
Come greet your Maker and your King;  
With harp, with timbrel and with drum,  
His praise let hill and valley sing.

Your praise, the Lord will not disdain;  
The humble soul is his delight;  
Saints, on your couches swell the strain;  
Break the dull stiffness of the night.  
Rejoice in glory—bid the storm,  
Bid thunder's voice his praise expand;  
And while your lips the chorus form  
Grasp for the fight, his vengeful brand.

Go forth in arms! Jehovah reigns;  
Their graves, let foot oppressors find;  
Bind all their scepter'd kings in chains,  
Their peers with iron fetters bind.  
Then, to the Lord shall praise ascend;  
Then all mankind, with one accord,  
And Freedom's voice till time shall end,  
In pealing anthems—Praise the Lord.

## MISCELLANY.

From the Watertown Freeman.

## PUBLIC MEETING.

At a meeting of the citizens of the county of Jefferson, held at the court house in the village of Watertown, on the 2d July 1831, convened for the purpose of taking into consideration the present state of Religion, and particularly what are called revivals or excitements; and to adopt such measures as may tend to the preservation of the peace, good order and harmony of community; Curtis G. Brooks, Esq. was called to the chair, and Russell Sherman appointed secretary.

J. C. Budd, Esq. opened the meeting with a very pertinent and eloquent address as to the views and objects of the meeting.

On motion, the following gentlemen were appointed a committee to draft resolutions expressive of the sense of the meeting:—J. C. Budd, J. B. Byal, G. White, N. M. Woodruff, A. Hunt, and W. Coffeen; and they withdrew.

In the absence of the committee to prepare resolutions, several gentlemen addressed the meeting; and most of their views were stated in decided but respectful terms of disapprobation of those modern fanatical revivals. T. C. Chittenden, Esq. in particular, with a candid exception, occupied the attention of the meeting for some time with his views of the unhappy effects of these excitements. He spoke, he said, from his own knowledge of facts, having witnessed their unhappy results.

The committee appointed to draft resolutions having returned, submitted the following, which were unanimously adopted. Whereas this public meeting has been called for the purpose of expressing an opinion relative to modern Revivals of Religion, as they have been popularly denominated, which are now raging to a greater or less extent in different parts of our country; therefore,

Resolved, that we do most conscientiously approve pure and undefiled religion, and sincerely desire the extension of its influence in the hearts and lives of all mankind; and we will use all reasonable exertions to extend—"peace on earth and good will to men."

Resolved, that we consider the popular excitement of the human passions now prevalent throughout the country, and which are dignified by the name of Revivals of Religion, as whirlwinds of moral desolation in a community otherwise sober and peaceful—that they make mankind the slaves of fear—invading the sacred sanctuary of domestic happiness, producing contention and bitterness—teaching wives and children to despise the opinions and authority of their husbands and fathers—causing neglect in the common business and duties of life, and disgracing the holy religion of the Gospel of Christ, which teaches us to do unto others, as we would that they should do unto us.

Resolved, that we would wish to set examples of candor, temperance and charity, we most earnestly recommend that our fellow citizens should not countenance these mad revivals of confusion, which have been the cause of much sorrow and frequent insanity by their presence—that this fire of fanaticism may burn out for want of fuel.

Resolved, That the dogmas of the Revivalists, that Reason must be surrendered in all discussions of Religion; and that an implicit belief in mysteries as an unerring criterion of faith, is prostrating the noblest attributes of man, and merits the decided reprehension of all friends to civil and religious liberty.

Resolved, That there be a standing Committee of six to call future meetings on this subject, whenever they may think proper.

On motion, the following persons were appointed: Joseph C. Budd, J. B. Ryall, George White, N. Woodruff, Alvin Hunt, and Wm. Coffeen.

On motion, Joseph Goodale, Alvin Hunt, and John Clark, were appointed a committee to draft an address to the citizens of this county on the subject of these excitements.

Resolved, that the proceedings of this meeting be signed by the chairman and secretary, and published in all the newspapers in this county.

CURTIS G. BROOKS, Ch'n.  
RUSSEL SHERMAN, Sec'y.

From the N. Y. Courier & Enquirer.

OUTRAGE.—Dr. Jasper C. Foster of this city, has called and apprised us of an outrage committed upon Mrs. Foster in the

State of Connecticut, which is disgraceful to the age in which we live, and a direct violation of the liberties of our citizens, secured by the Constitution of the United States.

It appears that Mrs. Foster left this city on Saturday afternoon the 9th inst. in the steamboat victory, on a visit to her father Dr. Sweet of Lebanon, Connecticut. After a boisterous passage, she arrived at East Haddam on Sunday morning, sick and exhausted from sea-sickness, but immediately took the stage connected with the steam boat line, to go to her father's, about twenty miles distant. When within a short distance of her father's house, one "Deacon ELIPHALET HUNTINGTON" came out of the "meeting-house" in Lebanon, stopped the stage, and arrested Mrs. Foster for violating the laws of the State by travelling on the Sabbath!! Mrs. Foster begged that she might be permitted to send to her father, to apprise him of her situation, which was inhumanly refused, and she placed in the custody of a "CONSTABLE BILLEY WORTLES" and not permitted to go or send to her father—who lives almost within sight of the church—until after sundown, and then on a pledge to pay the fine imposed on the following day!!! We have not language at command, to express the indignation we feel at this disgraceful outrage upon the liberty of a helpless and respectable female. Were it our case, we would consider even his worthless life, a poor reparation for his conduct; and the magistrates and officers of justice who combined with him in perpetrating the outrage, should be hunted from the country. They do not deserve even protection from our laws, much less to be the administrators of those laws. If there be a law in Connecticut, sanctioning this outrage upon the liberty of a citizen, it is a gross violation of the Constitution of the United States; and as Dr. Foster is a citizen of this state, the matter can immediately be brought before the Supreme Court of the United States. Such a suit would be considered for the benefit of the people and the means for conducting it, would be cheerfully raised by hundreds in this city, who are the friends of the Constitution and the people.

From the "Mother's Book" a Work now in Press by Mrs. CHILD.

## POLITENESS IN CHILDREN.

In politeness as in many other things connected with the formation of character people in general begin outside, when they should begin inside; instead of beginning with the heart, and trusting that to form manners, they begin with the manners, and trust the heart to change influences. The golden rule contains the very life and soul of politeness.—Children may be taught to make a graceful courtesy or a gentlemanly bow—but unless they have likewise been taught to abhor what was selfish, and always prefer another's comfort and pleasure to their own, their politeness will be entirely artificial, and used only when it is their interest to use it. On the other hand, a truly benevolent kind-hearted person, will always be distinguished for what is called 'native politeness,' though entirely ignorant of the conventional forms of society.

I by no means think graceful manners of small importance. They are the outward form of refinement in the mind, and good affections in the heart; and as such must be lovely. But when the form exists without the vital principle within, it is as cold and lifeless as flowers carved in marble.

Politeness either of feeling or of manner, can never be taught by maxims.—Every day influence, so unceremoniously exerted, is all important in forming the character of children, and in nothing more important than in their manners. If you are habitually polite, they will become so, by the mere force of imitation, without any specific direction on the subject. Your manners at home should always be such as you wish your family to have in company. Politeness will then be natural to them; they will possess it without thinking about it. But when certain outward observances are urged in words as important only because they make us pleasing, they assume an undue importance, and the unworthiness of the motive fosters selfishness. Besides, if our own manners are not habitually consistent with the rules we give, they will be of little avail they will, in all probability, be misunderstood, and will certainly be forgotten. I at this moment recollect an anecdote, which plainly shows that politeness cannot be shuffled out at a moment's warning, like a garment long out of use. A worthy but somewhat vulgar woman, residing in a secluded village expected a visit from strangers of some distinction. On the spur of the occasion, she called her children together and said, "After I have dressed you up, you must sit very still, till the company comes; and then you must be sure to get up and make your bows and courtesies; and you must mind and say 'Yes Ma'am,' and 'No Ma'am'—'Yes, sir,' and 'No, sir, I thank you.' The visitors arrived—and the children seated together like 'four and twenty little dogs all in a row,' up rose at once, bobbed their bows and courtesies, and jabbered over 'Yes, ma'am, No, ma'am, Yes sir, No sir, I thank you. There—mother, we've done it!'

## ECONOMY.

"How," said I to my wife, "have you negotiated the exchange of your square piano-forte for a cabinet?" "That," she replied, "proved an attempt at imposition I could not submit to. Really if we did not proceed with some regard to economy, we might be ruined in a day. They offered to make the exchange for 30 guineas; that is to say, charging 60 guineas for their own, and allowing 30 for ours—which cost 40 only five months ago—thereby fixing on us a loss of ten? That would have been absurd. Now I'll tell you how I have contrived. I have bargained to take theirs outright at 55, a saving you see of five guineas (here I have done it on paper); and as it would be positively throwing one's money into the sea to sell for 30 guineas an instrument for which we have so lately paid 40, I have made it a present to cousin Charlotte—oh, by the by, love, I have saved two shillings in the transport; to have sent it down to Cornwall by the carrier would have cost two pounds. Now I have bargained for £1 18s by the steamer. It is but two shillings I admit, but remember the proverb 'take care of the pence and the pounds'—you know the rest." My wife is economical on a grand scale in all her proceedings. To avoid the expense of wear and tear of harness, or of injury to the coachman's livery of a rainy day, she will hire a hackney coach to carry her to a cheap shop in the city, where she can purchase as much tape and bobbin for eight shillings as would cost nine in Oxford street—"and a shilling saved my love!" Not many mornings ago I found her cutting up a gown she had worn but once, to make a frock for our little Anna. Her reason for this was convincing; "It would be madness to lay out money for stuff for a child's frock, when it might be saved by using anything one might happen to have in the house." And when I asked her why she had sent a white India shawl (which I had given her but a few days before) to be dyed black, her reply was, that "it might soon want cleaning and that these were not times to throw even five shillings away." The next morning Tom came to me with "Please, pa, will you send me ten shillings for the dyer." I bought a pony for the use of the two children. My wife on a strict examination of the livery stable keeper, discovered that the keeping one pony was twelve shillings a week but that he would contract to keep two at a guinea.—Here was so obvious a source of economy that I should have been a churl to refuse to allow each of the children its own pony to ride. I have no objection to decent economies in the larder or the cellar, Heaven forbid waste! but I have not yet (spite of all my wife's arguments) been able to appreciate as fully as it may deserve the economy of bestowing on a stale mutton-chop a bottle of expensive sauce in order to render it eatable; nor can I understand that I am a gainer by her giving to the cook, for some culinary purpose, a bottle of very fine old cherry, worth seven shillings, "in preference to fooling away one's money for what one has in the house; that is to say, in preference to purchasing, at the nearest wine vaults, for half a crown, a commodity which would answer the purpose every way as well.—Upon annually making up my accounts, I find that my expenses increase in direct proportion with my dear Mary's economies; so that unless she should commit some notable extravagance, or submit to a prudential degree of carelessness in the management of our affairs, I must expect to be ruined by economy.—New Monthly Magazine.

**A DISTINCTION WITHOUT A DIFFERENCE.**—Whenever a late distinguished Admiral (whose parsimonious habits afforded subject for merimental affect) happened to be employed as Port Admiral, a portion of the flagship's crew was daily despatched with the dawn to milk the cows, "start the pigs," and stuff the turkeys.—The bravest on board were converted into cowherds, &c. It happened once that an Irish waister had been personally directed by the Admiral to enforce his commands that no person whatever should walk upon the grass, and that nothing but cows should be seen upon the lawn. A lady in full feather approached the sentinel on the sward:—"Keep off there," cried Pat, "keep off!"—"Pray, exclaimed the mortified dame, "do you know who I am?"—"Saurrah—know!" rejoined Pat. "Not know me, Sir?"—"The devil a know."—"Not the Admiral's wife, Sir?"—"Not I—All I know is you are not the Admiral's cows!"—Metropolitan Magazine.

## SCRIPTURE EXPOSITION.

Luke xiii. 43.—"And Jesus said unto him, Verily, I say unto thee, To-day shalt thou be with me in Paradise." In commenting on the request of the thief—"Lord, remember me when thou comest into thy Kingdom." Kenrick in his Expositions, says—"By this language it appears that this Jew believed Jesus to be the Messiah; and as all the Jews, not excepting the disciples of Jesus, even to the very close of his ministry, regarded the Messiah as a temporal deliverer, this man must have entertained the same opinion with the rest of his countrymen. By Christ's coming into or to his Kingdom, he must mean his obtaining that temporal authority with which it was supposed to be the intention of Providence to invest him. By desiring to be remembered at that time, it would appear as if he thought God would immediately interpose to deliver him from the hands of his enemies, and to bestow upon him this authority: for it can hardly be supposed that he believed that Christ, after being put to death, would rise to life again: an event which was not looked for even by the apostles." Our Saviour in his reply seems to have intended to cut short this hope and to assure him that there was no possibility of his escaping death, and going with him to the invisible world. It is certain Jesus did not use the word paradise in the sense the heathens attached to it. Some critics consider that by paradise he meant the same as hades.

Christian Preacher.

## APPRENTICE WANTED.

A honest and capable young man is wanted as an apprentice to the Printing Business. Inquire at this Office.

## NOTICE.

THE subscriber hereby gives notice that he has taken the Felling Mill and Carding Machine in Unity owned by Col. James Conner, of Gardiner, formerly occupied by Mr. Morse, and intends to carry on the business of CARDING WOOL and DRESSING CLOTH in its various branches and is ready to accommodate all those who may be pleased to favor him with their custom in the above business. His terms will be as liberal as at any Mills in the vicinity; and all favors gratefully acknowledged.  
Cash paid for Wool and Wool-skins at the Mill.  
JAS. S. CRAIG.  
Unity, May 5, 1831.

## LOST.

ON Saturday last, between A. SEIDERS' shop in Gardiner, and Wm. Stevens' store in Pittston, or in John Stevens' room in Pittston, a Calf-skin POCKET BOOK, containing between \$5 and \$10 in cash, several small notes and one or two written agreements, which are of no use to any one but the owner. The finder will be liberally rewarded by leaving said Pocket Book with its contents at A. SEIDERS' shop in Gardiner.  
JOSEPH PATTEE, Jr.  
Gardiner, August 1, 1831.

**WHITE MARBLE GRAVE-STONES.**  
A FEW pairs of superior white Marble Grave-Stones from the quarries at Dover, New York, are for sale and may be seen near the Bank in this village. The stones will be finished in any manner that may be desired, and such inscriptions put upon them, by an experienced workman, as any purchaser may wish. These are the first white marble stones ever offered for sale here and those persons who may wish to place at the graves of their friends, the most appropriate and durable stones, are invited to embrace this opportunity. The stones are a consignment from an extensive establishment and will be sold cheap.  
Apply to P. SHELTON.  
Gardiner, May 10, 1831.

To the Honorable HENRY W. FULLER, Judge of the Court of Probate within and for the County of Kennebec—

THE petition and representation of Nancy Jackson Guardian of Margaret Jackson, Joseph Jackson William Jackson, and Louisa Jackson, Minors of Pittston, in the county of Kennebec, respectfully shews, that the personal Estate of said Minors, which has come into the hands and possession of the said Guardian is not sufficient to pay the just debts and demands against said Minors by the sum of three hundred sixty-seven dollars. That the said Guardian therefore makes application to this Court and prays your Honor, that she may be authorized and empowered, agreeably to Law, to sell and pass deeds to convey so much of the Real Estate of said Minors as will be necessary to satisfy the demands now against said Minors, together with one hundred Dollars for accruing expenses, with incidental charges. All which is respectfully submitted.  
NANCY JACKSON, Guardian.

COUNTY OF KENNEBEC ss.—At a Court of Probate held in Augusta on the last Tuesday in July, 1831:

On the petition aforesaid, Ordered, that notice be given by publishing a copy of said petition, with this order thereon, three weeks successively in the Christian Intelligencer, a newspaper printed in Gardiner, that all persons interested may attend on the second Tuesday of September next at the Court of Probate then to be holden in Augusta, and shew cause (if any) why the prayer of said petition should not be granted. Such notice to be given before said Court.

H. W. FULLER, Judge.  
Attest: W. EMMONS, Register.  
A true copy of the petition and order thereon.  
Attest: W. EMMONS, Register.

To the Honorable JEREMIAH BAILEY, Esq. Judge of Probate within and for the County of Lincoln:

RESPECTFULLY represents RUTH SMALL, Administratrix on the estate of Taylor Small, 2d late of Bowdoin, in said County, deceased, That the Personal Estate of the said deceased is not sufficient by the sum of seven hundred and fifty dollars to answer the just debts which she owed: she therefore prays that she may be empowered and licensed to sell so much of the Real Estate of the said deceased as may be sufficient to raise the said sum with incidental charges.  
RUTH SMALL.

LINCOLN ss.—At a Probate Court held at Topsnam, within and for the County of Lincoln, on the fifteenth day of February A. D. 1831.

On the foregoing petition, Ordered, That the said petitioner give notice to all persons interested in said estate, to appear at a Court of Probate, to be holden at Topsnam on Monday next preceding the fourth Tuesday of August next, by causing a copy of said petition, with this order to be published three weeks successively previous to said Court in the CHRISTIAN INTELLIGENCER & EASTERN CHRONICLE, printed in Gardiner.

J. BAILEY, Judge of Probate.  
Copy Attest, JOHN H. SHEPARD, Register.

## PEASE'S SMUT MACHINE.

THE subscriber having been constituted sole agent for the State of Maine, for the sale of Dan Pease's PATENT SMUT MACHINE, and the right of using the same; hereby offers for sale rights for using the said Machine, for counties, towns or single machines, on liberal terms. These Machines having been in use many years and received the entire approbation of all who have ever used them, need no other recommendation than the universal approbation which they have always received upon trial.  
Applications made to the subscriber at Gardiner, Maine, by mail or otherwise, will receive prompt attention.  
ZEBULON SARGENT.  
Gardiner, April 27, 1831.

The attention of the public is invited to the following certificate.

The undersigned hereby certify, that they have used one of Pease's Patent Smut Machines, for about three years,—that they consider it the best Machine for cleaning grain, now in use. It not only cleanses the grain from all smut, dust and chaff, but also separates it from all foreign seeds. The Machine is one of simple construction, and, judging from the one we have in use, of durability,—and we cheerfully recommend it to the attention and patronage of the public.  
JAMES N. COOPER,  
ALEX' R. COOPER.

Pittston, May 19, 1831.

## THE CHRISTIAN PREACHER,

AND

## UNIVERSALIST REGISTER,

IS a Monthly publication of Original Sermons, by living Universalist ministers. The design of the work is to spread before the public the best pulpit productions of clergymen in this denomination, with a view to correct the misrepresentations which are abroad concerning our sentiments, and to promote the cause of a rational faith and of practical godliness.

Each number will contain at least 16 or 20 pages. On the last two pages of the covers will be published, under the title of UNIVERSALIST REGISTER, a account of Events interesting to the Universalist denomination, short Expositions of scripture passages, &c.  
TERMS.—One dollar per year, payable in advance, or on delivery of the first number. New subscribers can be furnished with all the numbers of the volume, commencing in January, 1831.

Orders for the work should be addressed (post paid) to WILLIAM A. DREW, Augusta, Me. who will be very thankful for any favors our Universalist brethren may grant him towards extending its circulation.  
Feb. 8, 1831.

## SUMMER ARRANGEMENT.

THE Steam Boat WATKINSVILLE, Capt. Bryant, will run on the Kennebec as follows:  
Leaves Bath for Augusta Sunday P. M.  
Monday runs down and up the River;  
Tuesday " down;  
Wednesday runs up;  
Thursday " down and up;  
Friday " down and up;  
Saturday " down.

**WANTED,**  
A GIRL to do the work in a family. Inquire at this Office.

**WANTED,**  
1000 BUSHES FLAX SEED, for which a fair price will be given.  
BENJ. SHAW.  
Gardiner, July 6, 1831.

**PRINTING**  
Of all kinds executed with neatness at this Office.

## New-England Magazine.

THE subscriber published, on the first day of July, the first number of a periodical work, entitled the NEW-ENGLAND MAGAZINE, and intends to continue monthly and published on the first day of the month. Price Five Dollars.

The readers of the New-England Magazine will perceive that it is arranged on a plan somewhat different from that of any periodical work now published in the United States. It does not consequently, assume to be a rival to any existing publication. It is intended to occupy a station in the ranks of American periodicals, which seemed to be vacant, and to ask for no other portion of the popular favor than it may be thought to deserve, independent of all its cotemporaries.

We make no promise of improvement; but we entertain hopes, that as the New-England Magazine shall increase in age, it may go on "from strength to strength," till it shall attain a vigorous manhood. Gentlemen of education and talent, whose names we do not feel at liberty to make public, some of whom have already enjoyed the voluntary approbation of the public in its fullest fruition, have engaged to become contributors. On the fulfillment of these engagements we place the most perfect reliance, and such fulfillment will enable us to select for future numbers, from a much more copious supply of materials. Contributions of original papers are solicited—not gratuitously—we intend to pay for those which we publish, and, of course, while we open our hand to receive, on such terms, we shall feel no hesitation in rejecting whatever we may deem unsuitable to our purpose.

In the second department of the Magazine, entitled Monthly Record, there will be found, besides notices of recent publications, political and statistical notices, believed to be worthy of preservation, and useful for reference in a form more convenient than that of a common newspaper. A selection of interesting facts, which it is not convenient to arrange under descriptive heads, are thrown promiscuously together, under the general title of Miscellaneous. These articles are derived, mainly, from the newspapers and other journalistic sources, which, being open to all, are not often noted, nor always known. If any credit be due to the portion of the Magazine, and it is believed that it will not be thought useless by readers in general, it amounts to no more than the praise which industry may always claim for having been a gatherer of scraps and fragments, and placing where they may be found what is called for. The Literary Notices are prepared expressly for this work, and are intended to afford a glance at our current national literature, without assuming the form of elaborate criticism, or aiming at the authoritative dignity of a quarterly review.

The work may be seen, at the bookstores of the Agents, where subscriptions will be received.  
J. T. & E. BUCKINGHAM.

Boston, July, 1831.

Subscriptions received by P. SHELTON, Gardiner.

## CONTENTS OF NO. 1.

ORIGINAL PAPERS. On the consideration due to the Mechanic Art; the Italian Exile; the late Joseph Nutterman; Letter on the Chanting Clergy; Lines written in Stanzas; the Schoolmaster; chapter I. Letters from Ohio, No. 1; the Mysterious Mustard Plant from the MSS. of a Traveller in the East, No. 1; Progress of Exaggeration; to the Pole; American Italy; Junius and his Letters; from the Spanish of Lope de Gongora; a Blacklegs and a Bluestocking; Lord Byron's Religious Opinions.

MONTHLY RECORD. Politics and Statistics; United States; New-Hampshire; Massachusetts; Connecticut; New-York; Georgia. Literary Notices Worcester's Comprehensive Pronouncing Dictionary; Lectures before the Convention of Teachers, in Willard's Address to the Worcester Bar; the Triumph of Faith, a Poem; Mr. Washburn's Lecture before the Worcester Academy; Mr. Allen's Address to the Hampshire Agricultural Society; the Dutchman's Friend; Mr. Bigelow's Travels in Malta and Sicily; American Common Place Book of Poetry. Miscellaneous. Michigan; Fossil Bones; Indian Relics; Madder and Barley; Domestic Silky Ordinances; Installations &c.; Obituary Notices; Literary Intelligence.

## PROPOSALS For publishing by subscription, the second edition of A COURSE OF LECTURES IN DEFENCE OF DIVINE REVELATION.

BY DAVID PICKERING.

THESE Lectures embrace the following subjects:

1. The Existence of God, proved by the world's nature, and the evidences drawn from physical science.
2. The necessity of a Divine Revelation, drawn from the history of man, with and without a revelation, contrasted.
3. The credibility of the Mosaic history, established by the testimony of profane historians, who have borne witness to some of the most leading and important facts it contains.
4. The history of the Deluge, supported by well-established facts, and the concurrent testimony of some of the most ancient nations.
5. The destruction of Sodom and the cities of the plain proved by the acknowledgment of early writers, and by evidences still remaining on the spot.
6. The prophetic inspiration of Moses, established by astonishing predictions, which have been for ages, and are still fulfilling.
7. The prophetic writings of the Old Testament, identified with the history of the Jews, and cannot be overthrown without destroying their history.
8. The life, death, resurrection, and ascension of Jesus Christ, supported by plain and substantial facts.
9. Proofs of the genuine character of the books of the New Testament.
10. Some of the leading causes of infidelity, considered, and the hopes of skepticism, compared with those which revelation unfolds.

(57) This book should be in the hands of every friend to Christianity, as it contains a greater quantity of historical information on the subjects to which it is devoted, than any other of the size and price; and nothing which should offend any Christian, of any denomination. This edition will be printed on an excellent quality of paper, with an entire new small page type, 12mo. size, and contain 240 pages, and will be put in press in a few weeks. The price to subscribers, with bound and lettered, will be 75 cents, payable on delivery. Persons obtaining subscribers, and being responsible for the payment, shall receive every sixth copy for their trouble, or 20 per cent commission on the amount paid over to the publisher. Subscriptions papers to be returned to SAMUEL W. WALKER, 110, Westminster-street, by the 30th of September next. (58) Subscriptions received at the office of the Christian Intelligencer, Gardiner.

Providence, R. I. July 20, 1831.

## REACTION WHEEL—AGAIN!

THE public attention is solicited to the following notice of Turner's Reaction Wheel, extracted from the May Number of the "Journal of the Franklin Institute," edited by Dr. THOMAS F. JOHNS, late assistant of the Patent Office. Dr. JOHNS' opinion upon the subject of patents will be deemed conclusive by all.

"22. For an improvement in the Reaction Wheel of John Turner, Augusta, Kennebec county, Maine, January 18."  
"This patent is taken for an arrangement which is essentially the same with that claimed by Calvin Willis the specification of whose patent was given in our February number, page 86. In the present specification the whole is imperfectly described; the part which Mr. Willing calls the lighter is here mentioned, and are told that "this mode of relieving the wheel from the weight of the incumbent column of water, in which is specially claimed as my invention."  
June 22. 25.

## CHRISTIAN INTELLIGENCER.

## TERMS.

Two dollars per annum, payable on or before the commencement of each volume, or at the time of subscribing, or two dollars and fifty cents if paid within or at the close of the year; and in all cases where payment is delayed after the expiration of a year, interest will be charged.

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